

# Folio Nine

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## *Poems 161-180*

- 161 [The Smallest Cries](#)
- 162 [The Womb of Silence](#)
- 163 [Awaiting Our Invitation](#)
- 164 [Gently, Humbly, Meekly](#)
- 165 [Hands, Heart and Happiness](#)
- 166 [Immersed in the Spirit for Us](#)
- 167 [Fear of Life – Buried!](#)
- 168 [Christ Enpeopled Himself: We Are Enpeopled](#)
- 169 [A Divinely Human Happiness](#)
- 170 [With the Spirit, Contemplating the Word](#)
- 171 [How Do We Compare?](#)
- 172 [Eyes of Love](#)
- 173 [Excluding Fatalism](#)
- 174 [Other – Yet Brother](#)
- 175 [Enwombed](#)
- 176 [Born of This Earth](#)
- 177 [The Spirit of the Lord Seizes Me!](#)
- 178 [Our Fountain of Fellowship](#)
- 179 [At the Crossroads of Our Hearts](#)
- 180 [Raised From the Earth](#)

## The Smallest Cries <sup>1</sup>

*Fear not, nor flee loneliness:  
The echoes of the smallest cries  
Within our heart,  
Rouse the responsive Spirit  
To invite us  
To lay our head on the Lord's breast.*

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<sup>1</sup> Rome Tertianship, 1991

## The Womb of Silence<sup>2</sup>

*Growth always needs  
The womb of silence,  
For silence is needed  
To be receptive  
To God's Mystery ...  
Wherein the Spirit of Life  
—To form Christ within—  
Graces us with a silent space  
To receive God's enabling WORD!*

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<sup>2</sup> Rome Tertianship, 1991

## Awaiting Our Invitation <sup>3</sup>

*The Father of All Tenderness  
Cannot resist sending the Paraclete,  
– ‘The one who answers the call or cry’ –  
Into the depths of our sinfulness.  
Here ... the Spirit ... God’s Breath, bated ...  
Awaits our invitation –  
To heal our deep hurts  
... Causing good to flow forth from them,  
... Freeing us to love again.*

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<sup>3</sup> Rome Tertianship, 1991

## Gently, Humbly, Meekly <sup>4</sup>

*To be formed gently,  
By Jesus, the Washer of Feet,  
Into a servant-leader,  
After His own heart  
– Is to humbly accept daily,  
The cross of our weaknesses ...  
And meekly to ask forgiveness  
Of those we've trespassed upon.*

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<sup>4</sup> Rome Tertianship, 1991

## Hands, Heart and Happiness <sup>5</sup>

*Abba's love deeply moves me  
To join others in their openness  
To humanity's true destiny:  
Together ... vulnerably ... to be  
The hands,  
The heart,  
The very happiness,  
Of His Beloved  
– Earth's Son of graciousness –  
In this world  
He so cherishes.*

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<sup>5</sup> Rome Tertianship, 1991

## Immersed in the Spirit for Us <sup>6</sup>

*The public affirmation  
Of Abba Yahweh's love for Jesus  
— Experienced so PERSONALLY since His childhood —  
And its dramatic proclamation  
Over the sunlit waters of the Jordan,  
Filled His Son's heart to bursting  
— Bursting with love  
... A love that MIRRORED that of Abba Yahweh Himself!*

*Jesus was deeply, deeply moved,  
And profoundly bowed  
In open-hearted adoration,  
As Abba's Spirit of Anointing  
— Signed as a dove —  
Settled upon Him.  
Jesus sensed that the Spirit hovered  
As a second 'DOVE', over life's outpouring  
Over the waters of a Second Creation  
— A RE-birthing of humanity, perhaps?*

*This wondrously Creative Spirit  
Suffused Jesus' own radically open spirit  
With the Gift of Divine Communing,  
Initiating Him, explicitly,  
Into that Inner Fellowship, that FELT Presence,  
Which companioned Jesus  
All the way to Calvary.*

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<sup>6</sup> Rome Tertianship, 1991

*Jesus' experience,  
Of being so IMMERSED in Divine Love,  
Also focussed  
The sunlight of His Father's love for US  
– Onto His own sense of human belonging  
– Of 30 years of joyfully identifying  
As a son of earth ... 'a son of adam';<sup>7</sup>  
Of 30 years of open-hearted love for us, His kin,  
... Thrilling to the loving interplay of emotions  
With Mary, with Joseph, and with people just like us!*

*Indelibly woven into His identifying with us, also,  
Was a growing sadness and anger  
... Both coupled with an ever-strengthening COMPASSION :  
As His heart was moved by our pain and low self-esteem,  
And as His spirit took on our sufferings.*

*Abba's all-empowering sense of EQUALITY  
Galvanized His sensitive Son's heart  
To feel especially at home  
With the lowly, and the 'heavily burdened';  
With the sick and the lame, with the blind, the deaf and the dumb;  
With all the side-lined victims of self-righteousness;  
And very deeply and simply,  
With sinners, of all types.  
Jesus' passionate sense of belonging to ALL these  
– His 'poor' –  
Bred in Him a FEARLESSNESS, wedded to His compassion,  
... Not only to heal the wounds of His brothers and sisters,  
But to focus on the CAUSES of their misery.  
For him, the ultimate remedy to such stark inequalities,  
Was to uplift their DIGNITY  
... By inviting all INTO His own FELLOWSHIP<sup>8</sup>  
With His Abba-God!*

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<sup>7</sup> 'adam' is Hebrew for earth

<sup>8</sup> Se Note Poem 94

*Thus, the key, VISIBLE gift  
Of Jesus' Immersion in the Spirit,  
Was a clearly focussed vision  
Of His IDENTITY WITH THE POOR,  
— His own impoverished people.  
Accompanying this was the CONVICTION of being especially  
SENT BY ABBA TO THEM,  
To invite them into a change of heart,  
So as to become 'poor in spirit', with Him,<sup>9</sup>  
And thus become, like Him, the beloved of Abba  
... Drawn into a kinship of love.*

*As Jesus emerged from the Jordan,  
Fired with the intensity of being named  
Abba's 'Chosen One',<sup>10</sup>  
His empowering Immersion in the Spirit  
Was transformed into an Inner-Peace ...  
Which, settling within His heart,  
Entered His consciousness, as an Abiding Presence,  
CENTERING His spirit,  
And filling Him  
With awe, with courage, with a visionary wisdom,  
And with the deepest gratitude.*

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<sup>9</sup> Mt 5:3

<sup>10</sup> Jn 1: 34

## Fear of Life – Buried! <sup>11</sup>

*While our fear of death  
Died on the Cross,  
Our fear of life  
– The fear of living fully –  
Died there too ...  
And was buried,  
With Jesus  
... Never to rise!*

*In its stead,  
IN CHRIST  
– Who, eternally promises  
'I have come that you may have life  
And have it TO THE FULL' – <sup>12</sup>  
Our lives sing with the fullness of life  
In Him ...  
As we come ALIVE TO GOD  
– The Father of ALL life!*

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<sup>11</sup> Rome Tertianship, 1991

<sup>12</sup> Jn 10: 10

## Christ Enpeopled Himself: We Are Enpeopled <sup>13</sup>

### *Preamble*

*In the Scripture 2 Cor 5: 8, when St Paul asserts*

*We would rather be away from the body,*

*And AT HOME WITH the Lord',*

*The phrase 'AT HOME WITH' translates the Greek 'ENDEMOUNTES'*

*– Which, more exactly, translates as*

*Being 'with-one's-own-people' ... with the Lord*

*– Or, literally, translates as*

*Being 'ENPEOPLED' ... with or in the Lord.*

*The sense of 'ENDEMOUNTES' becomes very clear, in the verb's*

*First person singular 'ENDEMEO'*

*... Where 'demos', the noun form of 'DEMEO', means 'the people'.*

*Thus, in 2 Cor 5:8, Paul's prayer becomes*

*We would rather ... 'BE ENPEOPLED in the Lord';*

*And for Christ, the Lord, in the active mood, this would be, 'Christ ENPEOPLES Himself'.*

*A derived, related word in modern English, is 'ENDEMIC'*

*– Something, such as a disease that spreads, through a whole people,*

*That is, a disease that 'enpeoples itself'*

*Or is 'enpeopled'.*

Poem

To 'be enpeopled'

*Is a particularly inclusive and dynamic experience.*

*We have beautiful English words  
For being FATHERED, for being MOTHERED,  
And less frequently, for being BROTHERED  
... But none, for being FAMILIED,  
Being COMMUNITIED, or being ENPEOPLED.*

*'ENDEMEO' is a biblical word for explaining* <sup>14</sup>

*How Christ became present to us*

*– Literally, He 'ENPEOPLED Himself'.*

*Conversely, we His people 'ARE ENPEOPLED' as Him ...*

*Such that we have become His Body*

*– 'Members of each other' within Him, as Him.* <sup>15</sup>

*In 'enpeopling Himself', the Risen Jesus becomes US,*

*Becomes a people He uplifts:*

*He becomes, and elevates, -*

*Our yearnings to love,*

*Our thirst for freedom,*

*Our commitment to equality,*

*Our outpouring of compassion,*

*And our longing to live life fully!*

*Even before He was RAISED, Jesus knew that His DESTINY*

*Of 'being enpeopled', challenged Him, at all times –*

*To be a superlatively good person,*

*Unfailingly humble and inclusive,*

*Unyieldingly courageous,*

*And incomparably loving!*

*At His Baptism, Jesus becomes 'enpeopled' with our weaknesses;*

*At Gethsemane, He 'becomes sin for us', explicitly!* <sup>16</sup>

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<sup>14</sup> Jn 10: 10

<sup>15</sup> The key term in 2 Cor 5: 8. See Preamble

*On His journey into death, for us,  
Jesus chose to share His cross-beam with the Negro, Simon,  
All the way to Calvary:*

*A symbol of inclusiveness, meant for EACH of us.*

*In extending His invitation, Jesus shows us ...  
That pain, hurt, weakness, and the burden of sinfulness  
Is to be SHARED!*

*Jesus invites us to share our crosses ...  
With another, with the community, with the people of God  
– And be, like Him, ENPEOPLED.*

*Thus affirmed, we can, like Peter,  
Turn, and ‘strengthen our brothers’<sup>17</sup>  
... By carrying THEIR crosses, suffering for THEM.*

*To share their joys is easy,  
To share their sorrows, harder,  
But to share their weaknesses and sins ...  
Christ shows the WAY, as humanity’s sin-bearer  
– ENPEOPLING HIMSELF, with sinners,  
Bearing their burdens, from WITHIN.*

*In doing so, Jesus ENPEOPLED us, that we might ENPEOPLE others:  
To do so for creatures who, theoretically, might be of an inferior nature  
Would be heroic, noble;*

*But to do so, for EQUALS, is to be DIVINELY human.*

*For this is what Jesus IS*

*– Profoundly human, with a divine capacity for compassion*

*... Through inserting, into His Sacrifice, a love that is also DIVINE.*

*Because His Divine Love is sourced in DIVINE EQUALITY,*

*Christ ENPEOPLES us, within His Risen Person,*

*So we face the world, as US and I*

*... Which is how God IS,*

*Three Persons EQUALLY*

*Together One.*

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<sup>16</sup> Rom 12: 5, Eph 4: 25

<sup>17</sup> Lk 22: 32

## A Divinely Human Happiness <sup>18</sup>

*Happiness is the consciousness  
Of our holistic growth as persons.  
Such consciousness comes alive in the human being  
In whom there is balance  
– A balance between body, heart, mind, and spirit.*

*In Jesus the man, there was and is ...  
A perfectly integrated humanity:  
Heartened by others, He moved to hearten them;  
In truly living through His body  
Jesus bodied His heart, mind, and spirit  
To His brothers and sisters,  
As total gift.*

*Jesus brought a wonderful, harmonious balance  
To all He was as a person,  
Wisely integrating –  
Speaking, with silence,  
Activity with rest,  
Receiving with giving,  
Responsiveness with creativity,  
Self-expression with selflessness,  
Poverty of spirit with self-sacrifice.*

*While His consciousness of being an integrated person  
Made Jesus, deeply happy ...  
Immeasurably enhancing and wondrously suffusing all this,  
Was His profound, graced experience  
Of COMMUNING continuously with His Abba-God.  
Indeed, Jesus truly exults, as a human being,  
In this mutually celebrated relationship:  
‘The Father loves the Son,  
And has placed all things in His hands’; <sup>19</sup>*

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<sup>18</sup> Rome Tertianship, 1991

<sup>19</sup> Jn 3: 35

*Yes, 'I live because of the Father',<sup>20</sup>  
For 'You Father, are in me, and I in you'!<sup>21</sup>*

*This growing sense of IDENTITY with Abba,  
In their mutual relationship, CENTERS Jesus' whole humanity,  
Moving Him to be radiantly happy ...  
Father, GLORIFY your Son  
So that the Son may GLORIFY you'!<sup>22</sup>*

*Thus, in Jesus' ASCENDING, to 'the love of His life',  
Abba pours out Their Spirit  
... Whom Jesus gives, 'without measure,' ...<sup>23</sup>  
Into our lives  
Moving us towards that 'completed growth',<sup>24</sup>  
Found only within Himself.*

*His Spirit not only empowers us  
Towards PERSONAL balance and integration,  
But gathers us, TOGETHER,  
Into a dynamic unity  
— Based on His own CENTERING relationship with His Father:  
'So that they may be one  
AS WE ARE ONE!<sup>25</sup>  
I in them, and you in me  
... So that the world may experience ...  
That you have loved them  
As YOU HAVE LOVED ME!'<sup>26</sup>*

*This relationship is the template  
For Church unity,  
And for personal integration,  
— The key to human happiness.*

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<sup>20</sup> Jn 6: 57

<sup>21</sup> Jn 17: 21

<sup>22</sup> Jn 17: 2

<sup>23</sup> Jn 3: 34

<sup>24</sup> Eph 4 :13

<sup>25</sup> Jn 17: 22

<sup>26</sup> Jn 17 23

*Truly,  
Divine loving empowers human loving!  
Divine happiness transforms human happiness  
... So that all can exult  
In a divinely human happiness!  
What a wondrous destiny!*

*Unhappily,  
Sin disturbs this integration within each,  
And disrupts the unity between us,  
Setting our faculties ...  
Setting personalities ...  
At odds with each other  
— Each 'going his own way'.<sup>27</sup>*

*Happily,  
The Spirit's foundational gift is holiness,  
That is, WHOLENESS  
... Integration and balance within each,  
And unity and harmony between all.  
And, because the Spirit indwells each of our spirits,  
Re-vitalizing each,  
Each person's being, made whole again,  
Begins to RESONATE ...  
In harmony with the Spirit,  
... Becoming a cherished tune,  
In Jesus Ascended's  
Song of Love  
To Abba!*

*More wondrously still,  
This Spirit  
Who draws Abba and Jesus  
Together  
In the Divine Symphony ...  
Draws the spirit of all  
— Together as one —  
In Jesus Ascended  
... Exhilarating in an Eternal Festival of Joy!*

## With the Spirit, Contemplating the Word <sup>28</sup>

*To be drawn*  
*... Into contemplating the thinking of God*  
*In the Sacred Writings*  
*... Into celebrating the heart movements*  
*Of the One who reveals all – IN LOVE,*  
*Is to respond to God's Wondrously Special Word TO US*  
*With our Word of Wonder TO GOD!*  
*In doing so, we are profoundly graced, and profoundly grateful.*

*This primary grace of contemplation leads us –*  
*To explore each Scripture character or event*  
*As it were, from the 'outside'*  
*... Sensately*  
*... Contextually*  
*Calling to mind,*  
*That EACH relates always to God*  
*And that each of these Divine 'facets' has relevance*  
*To ever more deeply CHRISTIANIZING my relating to others.*

*Through this initial Spirit-led, Scriptural 'experience',*  
*We are further drawn*  
*To explore selected characters or events*  
*From the 'inside'*  
*... Empathetically*  
*... Relationally.*  
*We are drawn*  
*To emotionally-spiritually IDENTIFY with each:*  
*And then through the Spirit's urging,*  
*To intuitively identify*  
*With each of the Scripture's outcomes, as described.*

*This graced Spirit-process  
Opens our hearts,  
Readies our spirits,  
– To journey toward yet another sunset, within the Godscape of our lives,  
– Or to gently prepare for another Divine sunrise in the unfolding of our lives.*

*For this to unfold,  
The Spirit now LIGHTENS our way still further,  
Gracing us with a deeper, more personalized focus,  
As the Spirit draws us  
To emotionally, personally IDENTIFY with JESUS  
And WITH HIS RESPONSE ...  
To these characters, to this event.  
We are led to identify with Him,  
Our brother  
– As the Wondrous Word  
Of God's Reality, for us –  
So that, what is true and enabling for Jesus,  
Becomes – naturally – OURS, to hold and to cherish!*

*Our graced sensitivity to the Spirit,  
Now leads us, IN CHRIST, right within ourselves  
To our Spirit's deepest movements  
... Unsettling us  
... Enthusing us  
... Stilling us  
So that, here, IN CHRIST,  
... Where His Spirit encompasses us  
... Where His Spirit embraces us  
... Where His Spirit enables us  
WE COMMUNE as His brothers and sisters  
Sharing, perhaps,  
... A wondrous insight  
... A new feeling  
... Or a call to change.*

*It is IN THIS COMMUNING,  
That the Spirit  
Focuses our hearts on Abba  
– Causing us to be ABSORBED  
Into His loving, rapturous Presence  
... Our gaze meeting His,  
... Our hearts welcoming, celebrating Each Other.*

*Again, we are enveloped as His Beloved,  
As His Favourite!  
The One in whom He delights!  
For His part,  
Abba is eager to deluge us  
In torrents of Love ...  
Flooding forth, unrestrainedly  
From His Father's heart!  
Gentling us,  
Into that Peace  
That knows no boundaries ...  
Such is the grace of contemplating Scripture:  
Of being Spirit-led ...  
To both absorb God's Word of Intimacy to us,  
And to voice our Word of Wonder to Abba!*

## How Do We Compare? <sup>29</sup>

*It is our brother Jesus,  
The one wholly transformative human being in our history,  
The 'New Man', <sup>30</sup> the 'New Creation', <sup>31</sup>  
... Eternally being raised up into Abba's embrace ...  
Who becomes our brother-judge.  
The Ascended Jesus becomes the touchstone, the criterion, the measure  
Of OUR re-generated humanity:  
Do we love like Jesus?  
Are we AS responsive a son or daughter to Abba?*

*For Jesus Ascended,  
Judgement is revealed AS HIS OPEN RADIANT PRESENCE amongst us.  
For us, judgement is in encountering Jesus as He is  
In His humble, loving, brotherly simplicity.  
We sense how our struggling humanity  
COMPARES  
To His open, beautifully compassionate humanity.*

*The Jesus we meet,  
Is Jesus Crucified, and now Glorified:  
The Jesus Abba seats on the judgement seat of Fellowship,  
– Jesus, the 'foot-washer', crowned with thorns,  
And cloaked in the purple robe of Servant-Leadership,  
Is now Face to Face with Abba  
In the Circle of Love.*

*No questions, no statements, from Jesus the Judge.  
The only questions arise within US :  
Are we poor in spirit, like Him ?  
Do we love those opposed to us?  
Are we always responsive to others, AS equals ?  
Are we faithful, trusting sons or daughters  
Of our loving Abba ?*

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<sup>29</sup> Rome Tertianship, 1991

<sup>30</sup> Eph 2: 15

<sup>31</sup> 2 Cor 5: 17

## Eyes of Love<sup>32</sup>

*Just as we are responsible for what we eat,  
So we are responsible for what we SEE.  
It is easy to become 'a visual victim',  
That is, a victim of the vast array of visual stimuli  
    Flooding our brains,  
    Assaulting our eyes,  
    Crowding our memory banks,  
    Invading our imagination,  
    And firing our body chemistry!*

*We are also responsible for HOW we see –  
Whether functionally, dismissively, engagingly,  
    Or even, captivatingly  
... Allowing what we see, to captivate us,  
    Taking us captive!  
And while asceticism of the eyes is necessary,  
A Christian ought always look on the world,  
    Lovingly  
    ... With the heart of Abba  
    ... With the simple gaze of Jesus,  
    With His eyes of love  
    ... And with the gentleness  
    Of the Spirit of Love,  
Who 'will guide us into all truth'.<sup>33</sup>*

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<sup>32</sup> Rome Tertianship, 1991

<sup>33</sup> Jn 16: 13

## Excluding Fatalism<sup>34</sup>

*Fatalism is a true opposite of FAITH :  
This attitude of predestined helplessness  
Is deeply UN-FREE,  
And is, simply, precluded by people of faith  
– Who, IN CHRIST,  
Confidently believe,  
In the countless possibilities of the human situation  
... Personified, for them,  
In their Incarnate God's boundless capacity  
To respond to His brothers and sisters,  
When asked.*

Other – Yet Brother! <sup>35</sup>

*The awesome OTHERNESS of God  
Utterly overwhelms my spirit  
With a sense of Infinite Difference!*

*But, it is this same God  
Who lovingly chooses  
To be Father to me!  
To be Brother to me!  
To be Companion Spirit to me!  
... Tenderly drawing me  
Into an enveloping Eternal Fellowship  
Of depthless Intimacy!*

I 36

Enwombed<sup>37</sup>

*Scene – The Annunciation Basilica, Nazareth*

*We arrived in Nazareth  
To lodge in the Franciscan Casa Nova hospice,  
With my room overlooking  
The new Annunciation Basilica.  
That night, I gazed out over its silvery dome,  
Gleaming under a full moon.  
I was just a hundred metres or so,  
From the spot where Mary received the Invitation  
– In our name –  
To enable God's Son to enflesh Himself  
Amongst us ...  
Ever so silently,  
Ever so gently.*

*Next day, summoned to consciousness just before dawn,  
By the haunting chant of a Muezzin, atop the local minaret,  
I decided to visit the Basilica, pre-breakfast.  
Within, was a huge, multi-storeyed space  
Enwombing  
... Below the cutaway floor ...  
The remnants of an early Christian Church  
... Itself, enwombing  
An ancient grotto.*

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<sup>36</sup> The notation in the title indicates this is the FIRST of a SEPTET of Holy Land poems

<sup>37</sup> Holy Land Pilgrimage, October 1991. This poem and the following six were inspired by and written on our Roman Tertianship Group's ten day pilgrimage (28 members in total) to the Holy Land, 16 to 25 October, 1991. It was life-focussing for me – enfleshing elements of Jesus' life within my spirit. The major foci were Jerusalem and Galilee. These Holy Land Poems reflect aspects of my diary for this trip. I have arranged the poems into a distinctive SEPTET – and in the CHRONOLOGICAL order of Jesus' life, and not in the order they arose on the tour. The following scene descriptions are not *titles*, but emphasize the *locus* for each poem. This poem celebrates the Annunciation in Nazareth.

*My eyes, and heart, were DRAWN  
To a special space  
Fronting the cave's entrance  
– A space, immediately below the Basilica's lantern dome,  
Towering a full forty metres above.*

HERE

*The Annunciation took place!*

HERE

*God became human!*

*Here, Mary gave our consent  
To the Mystery of Love, to envelop us all  
... To ENWOMB US, in Jesus, with tenderness,  
As a glisten within Mary.*

*I gave myself  
To this Eternal Mystery,  
Of God becoming flesh and blood ... wed to a human spirit,  
Atomized  
Into a cellular human presence  
– En-Spiriting a Divine Person  
Who yearns  
To walk, hand in hand,  
Heart to heart,  
With us.  
I knelt,  
And kissed the spot,  
And breathed the Trinity Song  
... Jesus, in my life I see,  
You are God who walks with me' ... <sup>38</sup>*

*At Eucharist ... here ... that same evening,  
The enwombed Jesus  
Whispered to me,  
That I 'whisper' to Him continually ...  
In the midst of all my activities,  
Within all my dreams and imaginings,  
And from the very heart of all my hurts.*

*He asked me to NOT be afraid,  
To say 'YES'  
To ALL His Spirit's promptings.  
He asked me to gaze  
On the utter poverty of a God  
Who lived this simple molecular existence,  
Totally dependent ...  
On Mary, His creature,  
And on the earthly environs  
He had fashioned as His HOME!  
At the Consecration, I dedicated myself, in Jesus, to Abba  
– As 'an adopted orphan child'  
... Who dearly needs His fathering, as well as Mary's mothering.*

II <sup>39</sup>

Born of This Earth <sup>40</sup>

*Scene – Birth Cave, Bethlehem*

*Adam, our first human,  
Has a name meaning 'of the earth';  
'Human' itself, resonates powerfully with this  
... Being derived from 'humus', meaning 'soil'.*

*Jesus, the Second Adam,  
HERE ... at Bethlehem  
Is born within the very embrace of the earth,  
Within a partly subterranean cave  
... Identifying with our earthy humanity,  
Grounding His whole being in our reality!*

*Bethlehem's Nativity Grotto  
Was an uplifting place of grace for me:  
HERE  
I knelt,  
A few feet from the spot  
Where God became a baby, 'born for us'  
... A God-baby everyone feels free to approach,  
... To cradle within one's arms,  
To kiss and cuddle,  
... His cheeks warming ours!*

*Here  
I lit a candle,  
A tongue of light ... for a truly ADORABLE baby!  
A flame of hope, a flame of offering  
Aflame with love!  
This candle I brought back to Australia  
Until it burnt itself out, a symbolic holocaust  
... To this man of earth.*

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<sup>39</sup> This notation indicates the SECOND of a SEPTET of Holy Land Poems

<sup>40</sup> Holy Land Pilgrimage, October 1991. This poem is situated in the Nativity Grotto, Bethlehem

III<sup>41</sup>

The Spirit of the Lord Seizes Me!<sup>42</sup>

*Scene: The Synagogue, Nazareth*

*Within Nazareth's Jesus-era Synagogue*

*Jesus Himself STOOD,  
Summoned His courage,  
And PROCLAIMED –*

*'The Spirit of the Lord has seized me!  
He has sent me to bring ...  
Prisoners freedom ...'*<sup>43</sup>

*For me, here in Israel,  
In this Synagogue,  
I heard AGAIN*

*My very own MINISTRY CALL  
'To bring prisoners freedom'  
– From years before,*

*In an Aussie monastery garden –*<sup>44</sup>  
*ECHO IN MY HEART!*

*Hoping that this clarion call,  
This GRACE-FOR-OTHERS,  
Would continue to resonate  
In the lives of these prisoners  
Whom I was then teaching,  
... I felt moved  
To SING in response,  
Very, very quietly ...*

*'You sent me, to give the Good News – to US POOR!  
Tell prisoners, 'Now, WE are prisoners, NO MORE!'  
Tell blind people 'Now, WE can see!'*

*And set the downtrodden free: 'We're free!'*<sup>45</sup>

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<sup>41</sup> This notation indicates the THIRD of a SEPTET of Holy Land Poems

<sup>42</sup> Holy Land Pilgrimage, October 1991. This poem is situated in the Nazareth Synagogue

<sup>43</sup> Lk 4: 17-18

<sup>44</sup> See explanation Poem 99

<sup>45</sup> My re-writing of a popular hymn - full text in my Walk Book.

IV<sup>46</sup>

Our Fountain of Fellowship<sup>47</sup>

*Scene: The Cenacle, Jerusalem*

*My Paschal Pilgrimage, all within Jerusalem,*

*Began in the Cenacle*

*... Humanity's Supper Room ...*

*Where God, not only sat down and ate with us,*

*But INCREDIBLY! WONDROUSLY!*

*Gave HIMSELF to be our FOOD!*

*Ironically this room of Christian fellowship, now a declared Moslem 'Mosque',*

*Is, seemingly, deliberately, unadorned and unused,*

*Truly, humanity's loss ...*

*Nevertheless, its very spartan sparseness*

*Frees one's imagination*

*To refurbish it, to honour and embellish it*

*– With the profound REVERENCE it itself calls forth.*

*We need to enshrine it, in our hearts*

*– Threenise, as the place of the Last Supper*

*And, as the birthplace of three Sacraments*

*... Eucharist*

*...Priesthood*

*... and Reconciliation*

*– And the 'upper room' of Easter evening.<sup>48</sup>*

*Eucharist alone*

*– The enabling 'Memorial of His Wonders'<sup>49</sup>*

*Encapsulating the entire Paschal Mystery –*

*Deserves the most awe-filled devotion,*

*From the transformed hearts of faith*

*Who are NOURISHED by it.*

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<sup>46</sup> This notation indicates the FOURTH of a SEPTET of Holy Land Poems

<sup>47</sup> Holy Land Pilgrimage, October 1991. This poem is situated in the Cenacle, Jerusalem

<sup>48</sup> Jn 20: 19

<sup>49</sup> Mass, 16<sup>th</sup> Sunday of the Year

*Yet, the Cenacle has still more claim  
On the Christian's fervour ...  
Indeed, on our very FAITH:  
HERE, TOO,  
The marvel of Pentecost  
Began the Era of the Spirit!  
HERE, TOO,  
Was Christianity's fountain of Fellowship ...  
Where, with hearts assembled in harmony,  
The Spirit of Jesus Ascended  
... Pouring forth 'grace upon grace' ...<sup>50</sup>  
Gathered together the Church for the first time!*

*HERE, TOO,  
In this most sacred of rooms,  
Mary nurtured the assembly, as Mother,  
While Peter and the Apostles  
'Presided in charity'  
Over a Community which met together  
In 'continual prayer'.<sup>51</sup>*

*My spirit was overwhelmed  
By being at this confluence point of humanity's renewal  
... At being at the very epicentre of Christianity!  
Celebrating Eucharist  
Is the best of ways ... to hold in trust ...  
This treasury of wonders!  
... And we actually did so, together,  
In the beautiful Franciscan 'Chapel of the Last Supper',  
Adjoining the 'Islamic' Cenacle.*

*Later, I was graced to return, alone,  
To this Holy of Holies,  
On our very last morning in Jerusalem  
... To let the Spirit of the Cenacle  
Permeate my spirit,  
To let this fountain of Fellowship  
Connect me to all, IN Christ.*

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<sup>50</sup> Jn 1: 16

<sup>51</sup> Acts 1: 14

V 52

At the Crossroads of Our Hearts <sup>53</sup>

*Scene: Calvary, Holy Sepulchre Church, Jerusalem*

*Calvary stands*

*At the crossroads of our hearts:*

*We enter the shadow of the Cross, as individuals*

*– Because our heart's evil, ISOLATES;*

*We leave, COMPANIONED :*

*... Brothered by God, in Christ,*

*... Familied by the Father of All,*

*... En-Spirited with Life!*

*We enter, self-focussed;*

*We leave, with lives 'given up' for others! <sup>54</sup>*

*We enter, hearts seeking forgiveness;*

*We leave, offering forgiveness*

*To God-seeking hearts!*

*To Calvary's Mount,*

*– Symbolically, at noon, on Friday –*

*I brought all the best desires, of all those in my life*

*To be surrendered to Jesus Crucified.*

*With my hand touching the raw rock under Calvary's altar,*

*I re-pledged my VOWS <sup>55</sup>*

*... With Jesus, to Abba.*

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<sup>52</sup> This notation indicates the FIFTH of a SEPTET of Holy Land Poems

<sup>53</sup> Holy Land Pilgrimage, October 1991. This poem is situated at Calvary in the Church of the Holy Sepulchre, Jerusalem

<sup>54</sup> Lk 22: 19

<sup>55</sup> Vows of Gospel Poverty, Chastity and Obedience

*I then earnestly asked Jesus  
For the FOUR GRACES of my Tertianship*

- The grace of vocation ... that Jesus DAILY CALL ME to follow Him*
- The grace of time ... that EACH OCCASION become a source of blessing*
- The grace of place ... that EACH LOCATON become a source of blessing*
- The grace of memory ... that re-calling the graces of time and place  
Would move my heart to prayer.*

*At the foot of the Cross,  
I opened my heart to the special grace  
That Jesus' humanity  
Become a powerful CENTERING reality for me.*

*On my last day, I returned to Calvary's Mount,  
Sitting next to an Arab Christian lady  
... Whose mother and brother had just DIED.  
It was THROUGH HER SORROW, HER SPIRIT,  
That I offered the Eucharist.  
Calvary truly transfigures  
Our human suffering.*

VI<sup>56</sup>

Raised from the Earth<sup>57</sup>

*Scene: Christ's tomb in the Church of the Holy Sepulchre, Jerusalem*

*Is it not a loss that the site of Jesus' Resurrection  
... Within the Church of the Holy Sepulchre ...  
Specifically, Jesus' actual burial chamber,  
Is so MARBLED OVER, and OVERHUNG with lamps,  
That the immediacy, the very earthiness,  
Of being BURIED,  
Is almost wholly obscured?*

*Ultimately, the reality of Jesus Risen  
Is that He was lovingly RAISED UP by Abba  
Not as a heavenly man,  
But AS A MAN OF EARTH!  
Indeed, His glorified body  
Bears, ETERNALLY,  
Five raw gaping flesh wounds  
– Five humble witnesses  
Of His identification with our earthiness,  
And with our EARTH BOUND pain and suffering.*

*At the START of His life, following His birth in Bethlehem,  
Jesus emerged from an earthen, subterranean cave  
As a man of earth, sharing OUR EARTHLY IDENTITY.  
At the END of His life, following His re-birth, as 'the NEW MAN',<sup>58</sup>  
The Risen Jesus bends low,  
To emerge from His tomb's earthen embrace  
– Sharing HIS HEAVENLY IDENTITY with us!*

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<sup>56</sup> This notation indicates the SIXTH of a SEPTET of Holy Land Poems

<sup>57</sup> Holy Land Pilgrimage, October 1991. This poem is situated at the tomb in the Church of the Holy Sepulchre, Jerusalem

<sup>58</sup> Eph 2: 15 (JB)

*Thus, to become members of this Second Adam,  
We also bend low,  
And we especially need to, IN SPIRIT –  
To be humble  
... To be as lowly as the 'humus', the soil of earth.*

*To thus identify with Jesus' 'NEW HUMANITY', <sup>59</sup>  
Is to be REGENERATED  
– To be drawn forth out of disjointedness and death,  
And to be RE-PERSONED, in Jesus Risen,  
... Opened to all reality,  
With Jesus' divinely human openness!  
It is to become the NEW MAN  
– A man of earth  
With the vision of the Son of God!  
– A man of time  
Empowered as the Beloved of Eternity!*

